

CHRISTIAN INTELLIGENCER.

Rev Comfort Smith
Inchit

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

PAYABLE AT THE END OF SIX MONTHS.

VOL. IV.

PORTLAND, SATURDAY, MAY 7, 1825.

No. 26

Practical.

FOR THE CHRISTIAN INTELLIGENCER.

"ON INTEMPERANCE."

Mr. EDITOR—On looking over the article in your last paper, from your correspondent, 'Observer,' I was rather surprised that a writer, who has evinced so much experience and accuracy, on former occasions, should have left his remarks on the subject of 'Intemperance,' in so unfinished a state. He has, it is true, sketched the positive evils of *inebriation*, with much propriety and force; and at the close of his interesting remarks, 'Observer' has presented a few touching interjections and exclamations, which cannot be perused without some effect, excepting by the incorrigible villain and the abandoned debauchee. But, Sir, I am of opinion that *more* should be said and written, concerning the causes of intemperance and the most effectual means for its suppression, than upon the miseries and sufferings which it occasions. Of the latter, few among us can be dangerously insensible; while of the former, many may be considered almost entirely ignorant. The great question for solution is, 'How shall this dangerous and destructive habit of intemperance, be suppressed and prevented?' That something must be done or, this alarming evil will increase to an unmanageable extent, is morally certain. Every month, and almost every day, brings with it the disheartening testimony of an increasing inclination, or abandonment to *intoxication* by strong drink. This vice, unlike many others, has neither modesty nor prudence enough, to seek retirement and obscurity. It stalks abroad with shameless effrontery, in the open face of day, brawling and blustering about, as if to render its captive, the pitiable object, "for scorn to point its unmoving finger at." Other vices—profanity, for instance, frequently seeks concealment. Even the ministers of the gospel, know but little of the prevalence of that unmanly habit, on account of the reservation, even of the habitually profane, when in *their* presence. There are but few among us, so abandoned to all sense of propriety, as to indulge in shocking oaths, in the presence of a clergyman, knowing him to be such. Though 'they fear not God,' yet most of them will so far 'regard man,' as to restrain, at least, a volley of oaths, in the company of gentlemen of the gown. But not so with the tippler, the tavern-haunter, the bacchanalian. He is a stranger to decorum, to propriety, to the sanctity of any and every profession. He takes a second, a third, a fourth 'lug at the cup,' and becomes debased far below the level of common, every-day civility; he abruptly staggers forth at morning, noon, or evening exposing himself to the derision of the foolish, and the pity of the wise and good. The intemperate man seems to glory in being the herald of his own disgrace. It is on the most public occasions, and in the most conspicuous places, that he exposes himself to the observation of the multitude, as a willing vassal to the most tyrannical and unfeeling despot.

If this prevailing habit admits of suppression and correction, the friends of temperance and morality ought to know, through what channel their benevolent efforts can be made most effectual. Will it be most promissory of success, to inquire into the *causes* of *inebriety*, and show the community at large, how to avoid exposures to *temptations*, when, like a buoyant object within the circumference of a whirlpool, they are descending by a constantly increasing, rotatory motion to the *centre*, which will swallow them in destruction? Shall we cry aloud that an incautious use of spirituous liquors, leads thousands to the worst of disgrace and ruin? It must be considered dangerous for any man, however steady his habits, (who has such a thirst for strong drink, as 'to take a little every day,') to allow himself to use it, without *knowing* the *precise quantity* of his *drams*, and the *frequency* with which they are taken.

Does insupportable misfortune suggest the idea of *drowning* troubles in a bottle of liquid fire? Let the unfortunate be gravely reminded, that industry, economy, good calculations, and a course of unbending virtue, will be a sure and perfectly safe experiment for the attainment of the desired object. It will 'swallow up' trouble 'in victory;' while a resort to the inebriating cup, will only 'add fuel to the fire,' that it may burn with an all-consuming vehemency.

Does the *fashion* of using spirituous liquors, as an indis-

pensable article in the social circles, the neighborly visits, and the friendly calls, prove *mischievous*, as a practice and an example? Then, let the friends of virtue and sobriety, have the magnanimity to discountenance that fashion, and render it universally discreditable. While the opulent, the enterprising, and more influential, regale themselves on every favorable occasion, with the overflowing bowl and 'the sparkling bumper,' it must be expected that those who move in penurious circles, will bask in the smiles of Bacchus, while sporting in merriment over a jug of whiskey.

But should it be shown that the cheapness and abundance of intoxicating drinks, foster and perpetuate and continually extend the ruinous habits of intemperance, then let the guardians of our liberties and morals, impose such duties on distilled spirits, and licensees for its distribution, as shall check, at least, the evils before mentioned. Let a violation of the laws concerning sobriety, be as strenuously punished, as any other crimes, conducive to mischief in the same alarming degree. Let parents live soberly themselves, and watch over their children, with an eye that never winks, a patience that never tires, that they be kept from the haunts of vice, the tables of gamblers, the vitiating influence of loose company, and the poisoning influence of grog-shops. Let the town officers, Justices of the Peace, military commanders, members of the Legislature, attorneys at the bar, Judges of the courts, Councillors, Governors of the States, and all who are in authority, unite heartily in the suppression of intemperance, forming a phalanx to the cause of virtue, which shall commence a determined march to the attainment of their noble object.

Let the ministers of religion omit their contentions about *unintelligible dogmas*, the truth or untruth of which, is wholly immaterial, and earnestly unite in the *fact* of unlimited notoriety, viz. that 'Intemperance is an evil to individuals and to community, and ought, as far as possible, to be suppressed and prevented.' Let them spare no pains, fail to improve no opportunity, in private or in public, to avenge themselves on this deadly enemy to their usefulness, and the people's welfare. Instead of catechizing the people of their respective charges, in the fabulous notions concerning fallen angels, infinite demons and ancient witches, let them expose the arts and temptations of that more insinuating and successful *demon*, the demon of *spirituous liquors*. Let them act as the bold legates of the skies, and instead of opposing intemperance by obscure innuendos and cautious intimations, let them come out fearlessly, describe the monster, and give him his proper name, DRUNKENNESS.

Yes, instead of forming societies for innumerable unattainable purposes, let the sober, the temperate and the good, of all persuasions, associate themselves into convenient companies, and exert their influence, most earnestly, for the prevention of inebriation. Let all minor considerations give place, while a deadly blow is aimed at this *main-spring* of debasement, wretchedness, contention, fighting, lewdness, robbery, murder, suicide, cruelty, and inhumanity of every description. Let this Society, like the serpent in the hand of the Hebrew law-giver, swallow up the societies of the spiritual magicians, and demonstrate the power of God in man, for the prevention of vice, and the encouragement of virtue and morality in the world.

But after all, the most benevolent endeavors will be ineffectual, unless the eye of the human mind can be opened to the necessity of *personal attention*, *watchful* and *prayerful solicitude* to the danger of indulging in the frequent use of inebriating liquors. Men must pause, and think for themselves; they must dread the scorpion lashes of a wounded conscience; they must form unyielding resolutions to refrain from scenes of riot and temptation; they must reflect on the inevitable consequences of drunkenness, and retreating from that frightful gulph, form habits of industry, frugality and sobriety. A FATHER.

ANECDOTE.

A few days since, "an Experienced Goat Milker" called on an elderly single lady, and "stripped" her of ten pair of stays, two hair combs, and one and an half pounds of rags. Would it not be well for the wise Legislators of Maine, to follow the example of Pennsylvania, and impose a fine upon all bachelors, for the support of these maidens, who are brought to poverty by missionary mendicants?

HUMANITUS.

Doctrinal.

FOR THE CHRISTIAN INTELLIGENCER.

EXPLANATORY REMARKS.

"There is a sin unto death: I do not say he shall pray for it." John v. 16.

The common opinion of the above is well known; and the fact that no sin is committed at this day, for the forgiveness of which, good men refuse to pray, is equally well known.—St. James directs,—"Is any sick among you? let him send for the elders of the church, and let them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up;—and if he have committed sins, they shall be forgiven him;" from which it is evident, that the apostles and elders could raise suitable subjects from beds of sickness; and it is equally certain, they sometimes exercised their authority by way of chastisement upon offenders, that they might be reformed, and others revere and obey the gospel: as may be seen in the following:—"In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit with the power of the Lord Jesus Christ, to deliver such an one unto Satan, for the destruction of the flesh." Thus an incestuous person was to be delivered by divine authority, to satan, or to wasting disease, for the destruction of the flesh, that had led him to disgrace the religion of Jesus. The apostle, however, was careful to intimate that the destruction extended no farther than the prevention of crime; since the spirit was to be saved in the day of the Lord Jesus. Again, St Paul informs Timothy, that he had 'delivered two persons, who had made shipwreck of the faith, over to satan, that they might learn not to blaspheme.' But would excommunication, or turning them out of the church, learn them not to blaspheme? on the contrary, would it not have a tendency to continue them in a sinful course? And were I to recommend to the reader to send his son to the Andover Theological Seminary to learn the doctrine of the holy scriptures, should you not think I had made shipwreck of my understanding, as well as my faith? But if we understand by the phrase, 'deliver them over to satan,' that a chastisement was inflicted for the reformation of offenders, and to deter others from following their pernicious example, all difficulties seem to be removed.

Among the sins, for which prayer was not to be offered, that immediate relief might be given to the sufferers, I would reckon the crime alleged against the church at Corinth, in their converting the commemoration of our Lord into a festival of gluttony and drunkenness. (See 1 Cor. xi. 21.) For which cause many were weak and sickly among them, and many slept; or their sins had been punished with death. The promulgation of the christian religion was designed to save from the commission of sin; but not to save the Corinthians, or any others, from the due punishment of sins already committed, unless they were penitent and reformed. To excommunicate them in that manner, would be subversive of the very end, for which the gospel was given. It therefore appears natural and proper, that St. John should caution the less informed believers against exercising the gifts with which they were endowed in an improper manner, by endeavoring to raise from beds of sickness, those who were visited with such afflictions for the punishment of atrocious sins. There are certain crimes which would probably go unpunished, were it not for the consequences which follow to the *body*, as well as to the *mind*. Consequently, all things are wisely ordered, that sin may not go unpunished, nor virtue lose its just reward.

A distinction should be made between the day of apostolic miracles, and the present time; and the language of scripture in relation to prayer, and other religious exercises, and means of mercy, be construed accordingly. But it is to be feared that money-catching priests have, like the false prophets of old, blinded the minds of many to such a degree, that they have forgotten that any thing like *real miracles* were ever wrought by the gift of the Holy Spirit; so that 'confusion and every evil work,' produced by the *horse-leech* company, who continually cry 'give, give,' passes for the work of the Lord. Even the language of the scriptures, which was designed to express those operations of the divine Spirit, by which miracles and mighty works were wrought, in attestation of the divinity of our holy religion; that *language*, I say, is so perverted, as to be applied to those fanatical and superstitious exercises of mind, that bear no resemblance to the things intended by its author. Groundless fears and giddy ecstasies are made to pass for the miraculous works of God. May the Lord deliver our country from such influence, and 'give us pastors after his own heart, who shall feed the people with knowledge and understanding.'

FRANKFORT.

Polemical.

FOR THE CHRISTIAN INTELLIGENCER.

REMARKS ON A SERMON.

Mr. STREETER—A sermon was delivered in this town, not long since, from these words: "And they all with one consent, began to make excuse." In describing the characters who made the excuse, the speaker said, "There are some who say that all men will be saved; therefore, there is no need of attending to these things. But such doctrine is inconsistent and absurd, in the extreme; for if all men, when they die, go immediately to heaven, God conferred a greater blessing on those persons whom he destroyed by a flood, than on Noah and his family, whom he spared to remain in this world of sufferings. Yes, he conferred a greater blessing on the Sodomites that were destroyed, than on righteous Lot, who fled from the city. They who pretend to believe all men are happy at death, have doubts of their doctrine, or they have none; and if none, why do they continue in this world of misery, when they might so conveniently use the *bodkin*, and receive the never-ending joys of heaven?"

The preacher meant to imply that a belief in the infinite benevolence of Deity, would naturally tend to the violation of all the commands of God, & the laws of human nature. Now admitting his reasoning to be conclusive, would not the Rev. gentleman prove too much? For it is generally understood by his church and society, and by other churches and societies in town, that he believes in the final perseverance of the saints, or those who have been regenerated. Then why does he not advise those of his church who are born again, to use the *bodkin*, and receive the never-ending joys of heaven? Why not tap his own vein, if he is a saint of God, and go immediately to glory? But if the preacher does not believe in the doctrine of *perseverance*, let him honestly and frankly declare it, to his congregation and others, that they may no longer be deceived. Why suffer them to retain their mistaken notions on that important doctrine?

But, sir, our preachers tell us of settling questions by appealing to existing facts. Why would not such an appeal be safe and satisfactory, in the cases alluded to? Take, for instance, the flood. Then inquire,—Was Noah a regenerated man, a saint of God? The preacher will not deny it. Was not righteous Noah a fit subject for heaven, and if he had been drowned, would he not have been happy in a future state? Most certainly. Very well, then: Why did he choose to remain in this world of suffering? We are told, he was moved with *fear*, and provided an ark. What, was Noah afraid of going to heaven, or did he prepare an ark, to save him and his family from an endless hell? Here the matter is brought to a point. Noah was as unwilling to be drowned, as though he had not been a servant of God; and so are others, of the same character. Righteous Lot was as unprepared for a tempest of fire, as any other man; and until the conduct of men proves that a hope of future bliss renders them unsuspicious of present pain, I shall not assent to the inferences of the Rev. preacher. SINCERITY.

Bath, April 30, 1825.

GLAD TIDINGS.

"The Committee of the (N. Y.) Legislature, appointed on the Lebanon, Madison County, petition, have reported that the superintendant of common schools has no authority, by law, officially to recommend *Tracts* to their schools; nor to order the school celebrations which he did. Of course, all he has done, as an instrument in the hands of the clergy, was a usurpation of authority and power. So that the ambitious clergy of that state are again all aback in these, their snaky, underhanded designs on the school funds, and the Tract instruction for youth, at present. At least they cannot make an instrument of the secretary of state, and superintendent of common schools, to effect their ambitious purposes.

"And will they now proclaim to Europe this *signal defeat*, as they before did their *signal success*? Or will they hush up this *Defeat of the clergy in their attempts to establish a Religion by law*."—EAGLE.

NOTICE.

MR. LEVI BRIGGS, a minister in fellowship with the General Convention of Universalists, and recently from Haverhill, Mass. but now a resident in the State of New-York, has notified Br. S. R. Smith, that he has withdrawn from the ministry.—*Utica Universalist*.

NEW SOCIETY.

The believers in God's impartial benevolence, residing in West Bloomfield, Lima and Mendon, N. Y. have formed themselves into a Society, which for numbers and respectability, promises to be one of the most important in the western country.—*ibid*.

BALFOUR'S INQUIRY; SECOND EDITION.

The second Edition of the above named work, is printed in an abridged form; and is sold at one dollar per Vol. We are expecting to receive a lot of them, every day, and shall be glad to accommodate those, who may, call for them, by mail, or otherwise. *Pay in advance \$1.*

Christian Intelligencer.

PORTLAND, SATURDAY, MAY 7, 1825.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

TO OUR SUBSCRIBERS.

In closing the 4th volume of this publication, we shall offer but few remarks. To reiterate the purity of our intentions, in all we have done, in an editorial capacity, would be useless; to estimate the value and utility of our work, would be savor of vanity; and yet, to say nothing about it, might be accounted evidence of our indifference to the useful or prejudicial tendency of the *Intelligencer*. Therefore, that we hope to have done some good, in the blessed Cause of our Master, is not denied; but, that we might, by a more skillful management have done *much more*, is readily admitted. Owing, probably, to the number and intelligence of our correspondents, the increase of patronage, since the commencement of this work, has been encouraging. We have endeavored to be strictly impartial; giving dissenters of all denominations, whether *Catholics*, *Calvinists*, or *Arminians*, an opportunity to defend their respective systems.

That some injudicious selections have been made, is not disputed; and that considerable severity has been used, in the *merciful chastisement* of insolent calumniators, is also admitted. But we appeal to "the Searcher of hearts," for the purity of our motives and feelings, *even in those particular cases*. Our object has not been to injure, but to arouse our enemies to a sense of their duty, and the tendency of their conduct.

Our old friends and patrons, who have cheered us with their *support* and *punctuality*, from the commencement of the "*Christian Intelligencer*," will accept this respectful tender of our gratitude; and all who have patronized the work, at any subsequent period, or who have become subscribers to the next volume, will believe us duly sensible of the favors thus conferred. We give them the fullest assurance that, (God willing) there shall be no abatement of zeal, on our part, to render this paper in future, conducive to their edification, instruction, pleasure and profit. Additional attention will be paid to the youth and rising generation, that they may be instructed in the nurture and admonition of the Lord.

The printed Notice to most of our Subscribers, who are, according to the Editor's account, in arrears for two, or more Volumes of this paper, is presented in the most respectful manner; and they are certified, that nothing but "pinching" necessity would impel to such a resort.

And now, may the richest blessings of Heaven descend and rest upon our friendly patrons, in all their social and religious concerns. May they strive to enjoy "the unity of the spirit in the bonds of peace."

MR. ASA RAND.

In our last number, we promised to bestow a few remarks in this, on an article which had then just made its appearance in the Portland "*Mirror*." Before we proceeded to redeem that promise, it is proper to notify our readers, of the reluctance with which we expose the falsity and duplicity of statements deliberately published by a neighbor, the editor of a paper; of whom, could we in justice do it, we should be glad to speak, in terms of unmingled respect. But the task which we have to perform, is demanded at our hands by the friends of truth in *Westbrook* and its vicinity; and our remarks, it is hoped, will not be altogether unacceptable to readers abroad, though they are not particularly interested in disputes of a local application. We should not condescend to notice the *Mirror* or its editor, excepting in those cases, in which the public good, or the reasonable demand of our friends, requires it. Let it be distinctly understood, that, we are not actuated by any unfriendly or hostile feelings towards the man, whose calumnies we expose. The controversy is between *Mr. Rand* and the *cause of truth*, and we are employed, however inadequate to the task, as advocate for the *latter*.

To come at the main subject, in the most direct man-

ner, it may be observed that, in the *Mirror* of the 4th of March, Mr. Rand stated that a "Capt. Gowen Wilson, late of Westbrook, had been a strenuous advocate for the doctrine of Universal salvation," that in his last sickness "his refuge of lies failed him; and finding his former hopes delusive, he renounced his creed; that he was visited by his former companions, but was unable to derive any consolation from them; that the very sight of them became grievous, as he viewed them still in an awful delusion, and exposed to eternal ruin." The above statement was eagerly grasped by the opposers of Universal Salvation, inserted in the "*Zion's Herald*," and how many other papers, we know not. Not long after it appeared in the *Mirror*, a notice was presented to the publisher of that paper, signed by an *own brother* of the deceased, and two aged and respectable men, of Westbrook, (who were well acquainted with Capt. Wilson,) in which notice Mr. Rand's statement was mildly contradicted; and the publisher was requested to publish that notice in his next paper; but he *refused*, and we can *prove it*: It was therefore published in the *Eastern Argus*. All this was suffered to pass, unnoticed in our columns, (though often requested to take it up,) till an article appeared in the *Mirror* of April 22, headed, "Error Corrected;" which reads as follows:

"ERROR CORRECTED."

"We have made inquiry, as opportunities have occurred, of the friends and townsmen of the late Capt. G. Wilson, and are satisfied that he was *not* a known Universalist. We therefore correct the error which occurred in the *Mirror* of March 4th, and give the name of our informant, Mr. — Prentice, of Westbrook. We presume that all who are acquainted with him will allow, that we had reason to put confidence in his veracity, and that the error must have originated in some mistake. Mr. P. avers that Capt. W. had avowed Universalism in conversation with him, and argued in favor of it. It is probable that he did so for the sake of argument, when he did not believe what he advanced. His character, previously to his last illness, was unquestionably such as to render the supposition probable."

The above attempt to conceal the *untruth* of a former statement, by *evasion*, elicited the notice in our last paper, concerning this disagreeable subject.

1. We pronounce Mr. Rand's statement, of the 4th of March, *false and unfounded*; and not a mere error or mistake. Our reason for giving it this construction is, that he framed and published it himself, without authority. His "informant," as Mr. R. calls him, has stated expressly, to several people, and among others to a gentleman of undoubted veracity in the *Argus* Office, that he never authorized Mr. Rand to make that statement. He told the Editor of the *Mirror*, that he, (Mr. Prentice,) once heard Capt. Wilson say, that he did not know but he should be obliged to rest his hopes on Universalism. Now, as Mr. Rand admits that his statement was *not* true, and as his pious, orthodox informant did not tell him that Capt. W. "was a strenuous advocate," &c. it follows of course, that it was false and unfounded.

2. That the pretended correction is *evasive*, in the proper sense of words, no candid person can dispute, who credits the above proveable facts. Mr. Rand pretends that his informant was mistaken on account of having heard the deceased argue for a doctrine which he did not believe. Just as though a *grog-shop* altercation, between a *milk-pedlar* and an *Unbeliever of the truth*, would authorize the grave story of a man's being a strenuous advocate for Universal Salvation; finding it a refuge of lies; renouncing his creed; grieving at the company of former companions, &c. &c. Who can be so stupid, as to believe it? From whence came all those affecting circumstances? *not one of which is true!* What a pity that Mr. Rand does not discover, that *resources* "of lies," are no better than a "*refuge of lies*." It is painful to our feelings to be constrained to witness such things, in the editor of the *Mirror*. As a neighbor and a friend, we have tried to frame some apology; but we are wholly unable. In the notice above quoted, we are told of a

circumstance, which rendered "the supposition probable," that Mr. W. was a Universalist. So that we arrive at last, at the only authority for Asa Rand's whole story. And what is it? Why, "the supposition is probable!" Wonderful evidence indeed! Quite as much as could be expected! Because a milk-vender supposes it is probable that a man was a Universalist, an editor has a right to make up a long story, about the man's former faith, his renouncing his creed, and much more alike deducible from that probable supposition!

3. But, christian reader, of whatever persuasion, what shall we think of the editor and minister, who, in addition to what has been exhibited, would assail the character of the departed Capt. Wilson? Mr. Rand says, "his character had unquestionably been such, as to render the supposition probable" that he was a Universalist. Did he mean, by this canting expression, that his character was good? No one will pretend it. No, the editor meant to leave it, for all his readers, possessed of feelings like his own, to form an infamous opinion of Capt. W.'s character. What is such conduct but slanderous and malignant. We have not learned that the deceased was an enemy to his neighbors, or disposed to defame the dead, that he might throw a dart into the tender feelings of the living. But the editor of the Mirror, appears to have no mercy or compassion for a worthy, disconsolate widow, and other afflicted relatives. He lacerates those afresh, who are already deeply wounded! They are entitled to the tribute of human pity and the compassion of their God.

By what disposition is that man actuated, who, worse than a scorpion, darts a painful fang through the dead, that he may pierce the living? Is he not a human-hyena, feasting his voracious appetite, on the living, the dying, and the dead? If such be the compassion of orthodoxy, may God in mercy preserve us from its sympathies.

We have several reasons to offer, for having used such "plainness of speech," in the foregoing remarks.—

One reason is, that this is not the first instance, in which Mr. Rand has attempted to justify his attacks on Universalism, by pretending that his untrue assertions, were the mistakes of another person. He was once called to an account by the writer of this article, for similar conduct, and to save himself from public exposure, came to me in a humble manner, confessed he had done wrong, begged it might be overlooked, and promised to behave better, in his editorial character, in future. This can be proved by credible and substantial testimony. Having broken his vow, or violated his engagement, we think he deserves public chastisement.

Another reason for giving publicity to this matter, is, that it will show our friends, how much credit is to be attached to orthodox stories of "Universalism Renounced." This is a fair specimen of most of them. Let them be ferretted out, and they will be found, untrue; the sheer fabrications of editors, and priests, and pedlars, who are incapable of producing arguments in opposition to the revealed truth, that "God will have all men to be saved." If Mr. Rand will publicly confess his dishonesty and duplicity, in the above affair, we shall take pleasure in announcing that deed of penance; but we shall listen to no more private confessions; for he does not abide by them. If he has any apology to offer, we may expect to see it soon; if not, he will submit silently to the correction which we have very affectionately administered.

QUERE. Why do not "evangelical editors," publish Mr. Rand's "Error Corrected?" A hard question for some of them!

EXTRACT OF A LETTER.

The following extract is published on account of its proceeding from a source, entitled to unreserved consideration. The author of the letter is a firm and consistent advocate of the doctrine we maintain; a man who is not only capable of forming a correct opinion of religious sen-

timents, but one, who could have no motive for representing things different from the honest convictions of his own understanding.

REV. SIR—It is now about two years since I have been a constant reader of your very valuable and interesting paper. I am much pleased with the general tenor and spirit of the work; I do think it has been conducted with as much judgment and prudence as any publication I have ever been acquainted with, and that it is well calculated to inform the understanding, and to dispel the thick clouds of error and superstition, with which all minds are more or less enveloped, by letting in the cheering sunshine of gospel truth and light.

With these impressions I have besought many around me to read, and if they then thought proper, to patronize the work; but my sincere endeavors, I must confess, have met with very partial success. The following — is the only evidence I can offer you, of faithfulness to the doctrine of your publication, excepting this undissembled testimonial of my approbation of your labors.

I am happy to say, however, that there is a prospect of obtaining ten or a dozen subscribers in the town of —, where the before named brother resides. Should you appoint him your Agent, you may rely on his punctuality.

POSTPONEMENT.

The FIFTH VOLUME of this paper, will not commence till the 1st Saturday in June next. This postponement is not only necessary for reasons which need not be assigned; but, it is peculiarly so, that our friends who are in ARREARS, may have an opportunity to adjust their accounts; especially those who may wish their papers discontinued. Should this notice be neglected until several numbers of the 5th volume have been forwarded, the delinquents will be holden accountable for the whole volume.

SPECIAL NOTICE.

The Eastern Association of Universalists is to meet at WAYNE, (Me.) on the first Wednesday and Thursday in JULY, 1825.

This Notice is thus early given, that the several Societies belonging to this Association, may have ample time to notify meetings for the choice of Delegates to represent them at the annual meeting, and furnish them with proper documents or information, of their number, standing, and prospects; especially, as to their opportunities for hearing a preached gospel.

PROPOSALS.

Proposals have been issued for publishing a copious Dissertation on the Epistle of Paul to the Romans, in 36 Lectures, delivered and delivering in the Universalist Chapel in Providence, R.I. by Rev. DAVID PICKERING. Price \$2,25 well bound, or \$2,00 in boards.

NOTICE.

About 50 volumes of the Intelligencer remain "on hand," which will be neatly bound, in good leather backs, with limber and durable covers, so as to be conveniently rolled up, and sent by mail, if necessary; which we offer for One Dollar in advance. A few volumes will be bound in boards. Those who wish to purchase, will do well to call soon.

AGENTS should be careful, in remitting money, to specify the NAMES of the persons for whom they send.

ERRATUM.

On the 99th page, 2d column, 12th line from the bottom, for "Europe" read "America."

DIED.

In this town, Mr. Samuel Johnson, bookseller, aged 38. In New-Gloucester, on the 7th ult. in the 80th year of his age, Mr. JONATHAN BENNETT. The deceased, while in life, amid the varied scenes of prosperity, participated also in scenes of affliction, having once and again been deprived of a consort in life, and several children; he has now left but four children, to bemoan his exit, three of whom are married and one remains in celibacy. Mr. Bennett was born in Gloucester, (Cape Ann,) but came to New-Gloucester more than 50 years since, and by his assiduous industry and steady habits, and with the smiles of providence, he obtained a competency of earthly things. It is evident that biographical sketches too frequently abound in fulsome flattery and adulation; but in treating of the character of the deceased, nothing need farther be attempted, than what all his acquaintances have ever known of him. It may in truth be said, that no man having deceased in this town, has left behind a more unsullied reputation. His character, for honesty, in no instance was ever impeached. At the closing scene of life, like Samuel, when old and grey headed, he could no doubt, with equal propriety have made the following solemn ap-

peal "Behold, here I am, witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? Whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? And I will restore it you." In justice to the merits of the deceased, the following response could have been made by all who knew him, "And they said, thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand." It might in truth be said of some who are gone, that their characters were not impeached, as it respected moral honesty; but still exhibited to view, but few or no traits of positive goodness. But the subject of this obituary notice rendered himself conspicuous for his hospitality and good-will. The features, in his whole life were made luminous by various traits of benevolence.— He had been for about fifty years, a firm believer in the doctrine of Universal Salvation, had been an active member of the Universalist Society in New-Gloucester, and had ever been liberal in contributing towards the support of preachers of the gospel whenever proper opportunities were presented. Though his advantages for obtaining information had been small, in early life, yet from his natural thirst for knowledge, and by his indefatigable industry in studying the sacred scriptures, and a useful variety of human productions, in favor of universal salvation, he might, with propriety, among professors of religion, have been ranked above mediocrity, for having made theological attainments. His sentiments were nearly allied to those of the late James Rely, of London; and if like Rely, he might have been considered an Antinomian in sentiment, he might like him likewise have been considered not an Antinomian in practice. He was not only uniform in all his deportment, but evidently had likewise "a zeal according to knowledge." He was not a believer, in word only, but in deed and in truth. To eulogize the dead, however meritorious, unless for the benefit of the living, has been far from the intention of the writer of this sketch. It is hoped that the children, the two aged brethren and other relatives of the deceased will make a wise improvement under the visitation of providence, in the recent death of their venerable parent, brother and kinsman. May the examples of the deceased be imitated by his brethren of the Universalist Society, so far as they quadrated with the examples of Christ. May Almighty God sanctify this instance of mortality to the vicinity and town to which the deceased belonged, to all his acquaintance, and to all who may have opportunity of reading this biographical sketch.—Communicated.

At Guilsum, N. H. Feb. 23, Mrs. Sarah Loveland, wife of Israel Loveland, jr. and mother of the Rev. Samuel C. Loveland. Her age wanted three and a half months of 60 years. She had been a professor of the Christian religion for something more than 30 years, during all of which time she bore open testimony to the faith that embraces the salvation of all men. Called, as she was, to sustain an almost continued series of bodily infirmities, and exercising all the cares and anxieties toward the objects of her affection, which are common to the kindest of mothers, she had much to endure, and much which called for the patient exercise of her faith in the Redeemer. Among the labors of life which she and her surviving husband have long sustained, we may reckon that flood of opposition to the fulness of their religious faith, at a period when there were many to oppose and but few to help. Untaught in the pages of scholastic divinity, and unskilled in the subtle turns of the sophistical linguist, she has often put the proud boasters of science to the blush by the plainness of her scripture testimony, and her humble appeals to their learning and experience. These things are fresh in the memory of one who calls to mind the days that are past, and whose once youthful eyes watched the lips of an affectionate mother, pleading the cause of her Redeemer, in vindicating the doctrine of good tidings of great joy which shall be to all people.

Notwithstanding the opposition that her religious sentiments naturally excited, this parent was generally considered, even by opposers, an experienced christian. Such a concession from opposers, will supersede, in this respect, every need of favorable testimony from her friends. In her we have the evidence, so far as can be made apparent to the human view, that the doctrine which was so long good to live by, proved likewise good to die by. She seemed wholly weaned from the world, before she left it. Her funeral discourse was pronounced by her son, the present editor of the Christian Repository, from Heb. xii. 9.

In Woodstock, March 3, after a long and distressing illness, Mrs. Mary Denison, wife of the Hon. Henry C. Denison, aged 37.

Yes, Mary, thou art summoned to the skies!
Ascend—regard not these frail weeping eyes;
A few more days—a few more watchful hours,
And we shall meet thee in th' Elysian bowers;
Grateful the thought! transporting! we shall meet,
And kneel together at our saviour's feet;
There in the full fruition of his love,
We'll drink, pure nectar from the fount above;
To this dull mortal clay we'll bid adieu,
And our choice spirits holier themes pursue.
We'll watch with guardian care our friends below,
And if permitted, shield them from all woe.
Submit we then our all, to God's control,
Present we to him thy unspotted soul. [Chr. Repos.]

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